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his soundness of judgment and his clearness of statement, as well as upon the admirable temper which the book has preserved. May the demand for it constantly increase, and it continue to be a means for the dissemination of broader and truer views of the literary character of the Hexateuch.—G. S. GOODSPEED.

Die Therapeuten und die Philonische Schrift vom beschaulichen Leben.

Ein Beitrag zur Geschichte des hellenistischen Judentums. Von Paul Wendland. (Leipzig: B. G. Teubner, 1896. Besonderer Abdruck aus dem zweiundzwanzigsten Supplementband der *Jahrbücher für klassische Philologie*, pp. 695–771.) Eusebius of Cæsarea, *Hist. eccl.*, II, 16, 17, cites this tract of Philo to prove the existence of Christian monastic orders in the first century. H. Grätz, 1856 ff., disputed the Philonic origin of the tract, and in 1879 P. E. Lucius, *Die Therapeuten*, rejected the book as a Christian forgery by an author living shortly before Eusebius and intending to bolster up monastic institutions. Lucius' followers were many and influential (Harnack, Schürer, Hilgenfeld, Siegfried in part, J. Drummond, Hatch, W. Robertson Smith, etc.). Against Lucius wrote L. Massebieau (Paris, 1889), Conybeare (Oxford, 1895), and Wendland. Conybeare's book is important chiefly for the restoration of the text, on the basis of the Armenian and Latin versions, and for his excursus on the authorship. Every contribution to our knowledge of Philo from the pen of the joint-author of the new critical edition of Philo's works is welcome to students of Hellenistic literature. Whatever our view as to date and authorship of the *περὶ βίου θεωρητικοῦ*, high praise is due to Wendland's small but valuable brochure. The author begins (1) by speaking of the direct and indirect transmission of the text—of which there exist several Greek manuscripts, all younger than the Armenian version (before 450 A. D.), and a Latin translation (of about 400 A. D.), both older than the archetype of our extant Greek MSS., and in many cases better; he then (2) discusses its place among the genuine writings of Philo and contemporary Jewish literature, tracing its date back to at least the time of Origen, and its use by Clement of Alexandria, thereby disproving the theory of its origin in the third or fourth century and assigning it to the first century. Here is a weak point in Wendland's strong arguments. The reverse might just as well be the case; no decisive arguments can be adduced here in favor of the early date of the tract. (See also Siegfried, *Protest. Kirchenzeitg.*, 1896, No. 42); (3) specially worthy of attention—the author's chapter on

language and style, internal evidence from the language, as compared with Philo's genuine works, especially the Apology and the *ὑποθετικά*, that are good Philonic; coincidences are adduced that are organic; morphology, syntax, and here especially the syntax of the prepositions, always of some peculiar character in an individual author, conform to all that we know of Philo's language and style; (4) the Philonic description of the Therapeutai, whom Wendland proves to have been a Jewish sect, a society of Jewish scribes, upheld by Philo as the true ascetic philosophers in contradistinction to the contention of Chaeremon the Stoic (Porphyr., *De abst.*, IV, 6, 7). Here also Siegfried, *loc. cit.*, agrees with Wendland. (5) Explanation of the origin of the Therapeutai, and (6) refutation of the theory of Lucius and others that they were Christians. Wendland's results as to the real character of the Therapeutai are, of course, rather negative; he cannot arrive at any definite conclusion owing to the meager sources of information. What Wendland has proved to his own satisfaction and that of many of his readers are these two points: (a) Philo, the author of the tract, and (b) the Therapeutai a Jewish sect. Pp. 769-70 contain "Nachträge" directed mainly against E. Schürer, to which the latter replied in *Theolog. Litztg.*, 1896, No. 12, cols. 313-16.—W. MUSS-ARNOLT.

Legends of the Virgin and Christ, with Special Reference to Literature and Art. By H. A. Guerber. (New York: Dod, Mead & Co., 1896, pp. xx + 277, 12mo.) A very complete collection of the almost infinite variety of apocryphal tales connecting themselves with the birth, boyhood, and death of Christ is made in this book. These are interesting, not merely on account of the fact that art and literature have made use of them, but also because they illustrate the universal tendencies of religion wherever found to glorify and magnify the lives of religious founders. Suggestive hints are afforded, also, in the narratives of this book toward an understanding of the origin and popularity of the worship of the Virgin. Clear illustration is given of the power of popular religious legends to dominate the life and to influence the thought of the church. Logic is nothing, poetry and pathos are everything. Protestantism may perhaps find a useful lesson on the power of religious investigation lurking amidst these odd apocryphal legends; and the religious poet and dreamer may well say, "Let me make the legends of a religion, and I care not who constructs its theology." Some admirable photo-engravings lend attractiveness to this useful little volume.—G. S. GOODSPEED.